

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (GAL. 6: 7).

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WOMEN OF THE BIBLE.

III.—HERODIAS AND SALOME.

WILLARD DONE.

THE two evil women of the New Testament, like their prototypes in the Old, were mother and daughter. The incident in connection with which they are mentioned is so closely associated with the life of John the Baptist that it is thought well to treat their work and character after Elizabeth's.

Herodias had been the wife of Philip, son of Herod the Great; but she had left him and was living in open sin with his half-brother, Herod Antipas. Salome was her daughter by Philip.

The mother was in many respects the counterpart of Jezebel. That she was unscrupulous and immoral is proved by her deserting her husband, and living in adultery with Herod. This fact also proves that she was selfishly ambitious; for her husband was living in political retirement in Rome; and becoming weary of so inactive a life, she willingly left him and joined in the intrigues of Herod. Like Jezebel, she was unwilling to trust her usefulness and happiness to the labors of the home; she must court the dangers and triumphs of public life.

In order more fully to understand the one incident of New Testament history in which Herodias and Salome figure, it is necessary to know that at this time John the Baptist was the idol of the common people among the Jews, who regarded him as a prophet, possessed of the spirit of Elias. Herod was very anxious to obtain and keep the good-will and the favorable opinion of the Jews. In the hope of accomplishing this, he tried to secure John's sanction of what he had done. But at the same time he thought it prudent to secure John in case his opinion was unfavorable. Accordingly, he invited John to his castle at Machærus,

and there put the question to him, if he approved of Herodias' course in leaving her husband and living with him. John could neither be bought nor forced against his conscience. His answer was bold and positive: "It is not lawful for thee to have her."

Herod saw that it would not do for John to spread this opinion among the Jews. Therefore he imprisoned the Baptist at Machaerus. It was the earnest desire of Herodias that he be put to death at once, but Herod was afraid to carry out her wishes. He rightly judged that John's continued absence from the people would cause his great influence gradually to decline. He was favored in this hope by the fact that Jesus was rapidly rising into favor, and John's disciples were flocking to him. He may have hoped, also, that John's strong will would be broken by his long, solitary confinement, and he be induced to give his sanction to Herod's sin.

Though the first of these hopes was realized, he was disappointed in the second; for John, though broken in spirit by his loneliness, insisted that the course of Herod and Herodias was sinful. Therefore, Herodias determined on John's destruction; and she was unscrupulous enough to use her daughter Salome as a means of accomplishing this end. She knew that Herod was sensual and fond of wine. Therefore she used these two traits as a basis of her appeal to him. A magnificent feast was prepared by Herodias, and Herod and his friends were the guests.

With their senses inflamed by their excess in eating and drinking, they were ready to be worked upon by the scheming Herodias. She sent her daughter into the banquet-hall, in the guise of a dancing girl. She posed and danced before them in such graceful but suggestive attitudes that they were wild with delight. Applause was showered upon her, and in the midst of the excitement of her triumph she put forth still greater efforts.

At length, Herod lost all self-control. Springing to his feet, drunken, half with wine and half with frenzy of passion, he swore with an oath that Salome could have any desire of her heart, even to the half of his kingdom. Salome went at once to her mother, to receive her prompting. One desire was uppermost in the mind of Herodias—dearer to her than any other. It was the death of John the Baptist. Therefore Salome was sent back to Herod with a request that he fulfil his vow by giving her John the Baptist's head in a charger.

The request was so unexpected and so unpleasant to Herod that he was sobered at once. The one thing that he had dreaded for so long had come. He had known for months that Herodias was determined to destroy John the Baptist, regardless of the consequences to Herod's rule. He knew that it mattered not to her how the Jews would take the murder of their favorite prophet, and what vengeance would come on Herod and his line. Her

personal revenge was worth more to her than all the interests of his house. Therefore, he granted her request, though it was most distasteful to him. We presume that he was largely influenced in this decision by the thought of the effect which would be produced on those who were ear-witnesses of his vow, if he failed to keep it. "And the king was sorry; nevertheless, for the oath's sake, and them which sat with him at meat, he commanded it to be given her." He sent to the lonely prison of Machæris, in the wilderness east of the Dead Sea, where John was imprisoned, and had him beheaded. The head was brought to Salome and taken by her to Herodias; and John's disciples took up his body and buried it.

The consequences of this cruel act, and of the other wrongs perpetrated by Herod and Herodias, were numerous and serious. Before eloping with this woman, Herod had married the daughter of a king named Aretas. On account of the insult offered to this wife in his sin with Herodias, and also, Josephus says, on account the murder of John the Baptist, Aretas led a large army against Herod and defeated him with a great slaughter.

Not content with the evil thus brought on her paramour, Herodias allowed her ambition to bring about his ruin. Her brother, Herod Agrippa, had been advanced by Cæsar from a condition of extreme poverty to one of great power and wealth. She could not bear to see any one situated more fortunately than herself and her husband. Accordingly she persisted in urging Herod to go to Rome and gain from Cæsar a similar dignity. He was afraid to do so, but she continually pleaded and threatened, until he was unable to withstand her importunities. Reluctantly he gave consent, and together they set out for Rome.

The result was most disastrous to them. Agrippa's officers followed them to Rome, and entered formal charges against them to Cæsar. These charges were so well sustained, that instead of granting to Herod and Herodias added dignity, Cæsar entered a decree of perpetual banishment against Herod. The unfortunate man was to pass this time of banishment in Lugdunum, Gaul, now known as Lyons, France. His estates, his kingdom, and all his property was ordered to be given to Agrippa. Hearing that Herodias was Agrippa's sister, Cæsar offered her a certain amount of money, and freedom from the fate of Herod. But in her reply to this offer was the only indication of nobility of which we have any account in her life. She said, according to Josephus, "Thou, indeed, O emperor, actest after a magnificent manner, and as becomes thyself, in what thou offerest me; but the kindness which I have for my husband hinders me from partaking of the favor of thy gift; for it is not just that I, who have been made a partner in his prosperity, should forsake him in his misfortunes." In anger the emperor sent her into exile with her husband.

In this tragic and disappointing outcome of their lives, these

two must have seen a just retribution; and if Herodias was not entirely devoid of conscience, she recognized God's vengeance on her for the deeds of cruelty she had done or instigated, and for the immorality of her own life.

Contrast her life and its outcome with that of Elizabeth, the mother of the victim of her cruel rage. The latter found her highest ambition satisfied in the love of her husband and the birth and greatness of her son; Herodias was not satisfied with anything. Entering into the arena of political contests, and taking part in these with shameless zeal and selfishness, she experienced none of the happiness and satisfaction pertaining to true womanhood and its proper sphere. For this false, misleading ambition she sacrificed the honor of her first husband, and the position of the second; murdered an innocent man; and threw away woman's most precious possession. But the wine of her ambition was a tantalus-cup, and was spilled on the ground when she raised it to her lips. Instead of empire, exile was her lot; instead of peace, remorse; instead of ease, contention. Like her infamous prototype, Jezebel, she mingled tears of bitterness and remorse with the wine of her ambition.

Of her daughter but little is known. She was married to the tetrarch, Herod Philip, a half-brother of her mother's second husband; and afterwards to Aristobulus, king of Chalcis. No other incident of her life than the one already related is of interest to us.

THE AGE OF CREDULITY.

C. M. N.

ONE morning, a number of years ago, I met a man, a friend of mine, who had just come from a crystal gazer, to whom he had paid the sum of two dollars for "locating" two horses he had lost. She told him that she saw the animals in the crystal; that they were in a field belonging to the man from whom he had purchased them some months before, and that if he would go there he would find them.

My friend had implicit confidence in what the woman told him; I believed that he was being bamboozled, and told him so. He asked me if I would go with him. I told him I would, but felt confident that we were going on a wild goose chase.

After traveling about nine miles we arrived at our destination. On meeting the man from whom he had bought the horses, my friend told him the purpose for which he had come. The man was surprised and said: "Why, Mr. C—, I haven't seen the horses since the day I sold them to you."

On our way back to the city I advised my friend to go to the

crystal gazer and threaten her with prosecution for obtaining money under false pretences. He did so, and was handed back the sum he had paid her.

Instead of being in a field beside the home of their former owner the animals were at that time in a corral forty miles away.

I was reminded of this incident a few days ago while reading in the *Christian World* the following article by Cecil Roberts:

It is none the less true, despite the paradox, to say that the wiser we become the more foolish do we get. One evening I read in a daily newspaper that a wealthy lady living in a beautifully furnished flat off Piccadilly, who was called Miss X. by the young reporter who later interviewed her, being of a clairvoyant nature, had had dreadful warnings of terrible impending disasters because some reckless human beings were disturbing poor King Tutankhamen in his tomb. I put down the newspaper with a smile, because at that moment there was an orchestra playing the Eroica Symphony, and I wished to listen to it. Let me be quite clear. I am not wealthy enough to keep a private orchestra, a very sensible and harmless hobby for those who can afford it. It was not a gramophone, for I listened to a real orchestra, and not a record of one. It was not in my house, nor was it next door, in the street, or in my own town even. The nearest orchestra capable of playing the Eroica is at Queen's Hall, which happened to be one hundred and twenty-four miles from where I was sitting.

I folded up my paper and listened attentively. The beautiful lady in the beautiful flat off Piccadilly, had she been present, might have declared we were all clairvoyant—to those who did not know the truth. We could see nothing, of course, but we could hear everything—the violins, the 'cellos, the wind instruments, the clear fluting of the piccolos—not a thing did we miss. I have sat in the Queen's Hall and not heard so well—for someone would be whispering or coughing near me. But the orchestra I was listening to was playing, not in London, not in England, not in Europe, even; it was playing in New York, and through thousands of miles of space, uncondacted even by a wire, the Symphony came and translated itself down a few yards of wire over the roof of the house. There was nothing strange or freakish about it. My host is quite as accustomed to dropping in at Cairo or Rome as at New York. He merely turns a screw, and science does the rest. The orchestra began tuning up in New York at 7-45 p.m., but when we heard it preparing for the evening it was half-past eleven. This does not mean the tuning was three hours and three-quarters crossing the Atlantic to us—though that is a fast enough crossing. Actually we heard the tuning begin in almost the same second as the players strumming in the orchestra before the conductor took up his baton. The difference was

merely a matter of the difference between New York time and our time.

Curiously enough, this concert in New York set me thinking again of the lady I had just read about, who declared she had been troubled by King Tutankhamen. The fact that he had been dead three thousand years did not cause the lady anxiety. And why should it? If it is perfectly reasonable to listen to music three thousand miles away, is it not also perfectly reasonable to expect to hear from King Tutankhamen three thousand years ago? Let us not be unreasonable. I believe, as many do, that there is survival after death, that the soul has no sense of time. The soul of the dead king still lives. The clairvoyant lady knows this; she knows that thousands of people, not clairvoyant, admit that much. Her basis is sound. It is wonderful what a fabric of nonsense you can erect on the solid ground of common truth. It explains the thousands of crazy edifices that manage to rear themselves up these days.

I only begin to doubt the lady in the Piccadilly flat on other points. In the first place, I am curious to know why King Tutankhamen should choose to come to Piccadilly to make a statement. I shall be told, of course, that he had to employ a medium or to communicate with someone who was psychic. So he came to Miss X. It seems rather unnecessary. There must be many, even more, psychic persons in Egypt than there are in London. But we will waive this point since souls can have little sense of distance. What did Miss X. see in her clairvoyant vision?

Miss X. explained that on looking in the crystal she saw a vast panorama in which scenes were blurred and persons dwarfed to dots. There were many men lying dead. She had a sense of colossal calamity and thought; it was a vision of war. Alas! we do not need even a crystal to see these visions. The recalcitrant Turk at Lausanne and the French experimenting on the Ruhr, together with half-a-dozen dissatisfied Balkan States make the dread vision almost a sound reality.

Miss X. perhaps feared she had not been explicit enough. The vision came again and again. It got clearer, concurrently with the fuller accounts in the newspapers. It was the Valley of the Tombs of the Kings she saw. Then in one vision she saw the electric-lighted interior of King Tutankhamen's tomb with men moving in it. I also saw this, in the newspaper two days previously, but details of this nature are not of importance to crystal gazers. Miss X. then comes to a part of her vision that is not in the Press. She saw a man lying dead in the outer chamber of the tomb, and a second man dead in the white sand in the sunlight. She distinctly saw their faces, it was as if their companions had fled, and the bodies bore no marks of violence. It was the wrath of the dead Pharaoh.

I could supplement Miss X.'s vision, without a crystal. The

two victims of the disturbed mummy, or, the to-be-disturbed mummy—were lying on their backs; but I am afraid I must contradict her on the matter of the white sand in the sunlight. The sand in that part is not white, but that is only an adjectival detail. The description of the two men tallies with Lord Carnarvon and Mr. Huntley Carter. I recognize them both, from the photographs of these two gentlemen so frequently appearing in the Press—not from the crystal. And what does it all mean? Simply, Miss X. tells us, that hostile supernatural forces which she has sensed are gathering; they have radiated from the dead king. He is angry.

The interviewer asked Miss X. if she had warned Lord Carnarvon and Mr. Carter of the risks they ran. "I have no reason to suppose that they would take notice of the warning," said Miss X. Neither have I. Miss X. seems to be wise even away from her crystal. Then follows a journalistic touch. Meanwhile," writes the reporter, "the number of people who believe that the ancient Pharaoh is planning vengeance on his disturbers is growing apace in London." Now, until I read this, I had never met a single person who had ever expressed any fears about vengeance. They all seemed consumed with a desire to go out to Egypt and give a helping hand. But now there will be many filled with a sense of foreboding. Miss X. has started them off with the help of a newspaper in search of a new sensation.

It is the age of credulity. Man's intellect has enabled us to speak through the air to persons thousands of miles distant, but it has not enabled us to get rid of the bogie-sense that listens to the Miss X.'s of to-day. Why a dead Pharaoh with an immortal soul to which thousands of miles and thousands of years are equally negligible, should trouble himself with, or even be interested in, a handful of dust he discarded long ago, I cannot think. Personally, I cannot believe the soul of a dead king has nothing better to do than get inside a crystal peered at by a credulous lady in a Piccadilly flat.

I know there are more things in heaven and earth than are ever dreamed of in my philosophy. I am not surprised when I listen, seated in a comfortable chair in England, to an orchestra playing in New York. But I am very much surprised when I hear Miss X. telling her vision of the dead Pharaoh—not at Miss X., but at the more silly people who listen to her. I believe the soul is immortal, a conscious forward impulse towards God, not a petty, revengeful hoarder of a handful of dry dust. I have not faith enough to believe that.

WE can discourage the will to wound the feelings of a brother-man by ignoring an insult: "for rudeness soon tires if it is not noticed; it lives by seeing itself resented."

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DAVID O. MCKAY, Editor.

WM. A. MORTON, Associate Editor.

THURSDAY, MARCH 15, 1923.

EDITORIAL:

"ALL ROADS LEAD TO ROME."

AMONG the many difficulties that Enmity, Jealousy, Hatred, Suspicion, and other enemies of Truth throw into the pathway of the Gospel, there are two which at present seem to be quite formidable. One of these is Prejudice, unwholesome fruit produced from the seeds of Misrepresentation and Calumny, and sown in the fertile but untilled soil of human ignorance and credulity. So rank has this noxious weed grown in the minds of British people that the seeds of Truth can scarcely find a spot in which even to germinate, let alone flourish and bear fruit. Until these tares shall have been first cut down, and a proper seed bed prepared, the spreading of the Gospel message will be impeded.

Another difficulty, and one frequently entertained by unprejudiced minds, is the idea that "one church is as good as another. They are all trying to do the will of God, and will eventually lead to his kingdom." The thought is summarized in the time-worn phrase, "All roads lead to Rome."

On one occasion, when Paul was about to be scourged (see Acts 22: 25), he said to the centurion, "Is it lawful to scourge a Roman uncondemned?"

Hesitating before administering his first blow, the scourger called the chief captain, who asked:

"Art thou a Roman?"

"Yes."

"With a great sum obtained I this freedom."

"But," answered Paul, "I was free born."

This incident shows two means of obtaining Roman citizenship. There were many in Rome, who, not entitled to citizenship by birth, could neither purchase it nor obtain it by any other means.

By traveling any of the many roads leading to that great medieval city, they could reach it, enter it, and even participate in some of its advantages and far-famed glory; but before they could become citizens, they had to comply with the prescribed conditions.

So it is with the Church and Kingdom of God. All churches and all creeds contain some good which lead toward the Kingdom of our Father; but to become a citizen of that Kingdom

everyone must conform to the requirements made by the King. Indeed, there is only *one way* in which entrance into the Church of Christ may be obtained, and that is the way marked out by Jesus Christ, the Lord. "I am the Way, the Truth and the Life, no man cometh unto the Father, but by me."

The means of obtaining citizenship in the Church of Christ are very explicit; so clear, indeed, that it is surprising that so many seemingly intelligent and well-read people will arrogate to themselves the thought that they can gain entrance by other and various means.

There is only one who has the right to prescribe the means of human salvation, and He is the source of our being, the author of our salvation. Surely He spoke not meaninglessly when He said what is necessary to citizenship in His Kingdom.

Note how explicit are his words: "Except a man be born again, he cannot *see* the Kingdom of God." In explanation of this seemingly enigmatical saying to Nicodemus, the Master continued:

"Except a man be born of water and of the Spirit, he *cannot* enter into the Kingdom of God."

Evidently, Peter, the chief apostle, attached significance to this requirement as an essential means of gaining not only citizenship in the Church, but salvation in the Kingdom of God, for, when the multitude pricked in their hearts cried out, "Men and brethren, what shall we do?" he answered and said:

"Repent and be baptized, everyone of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Thus are given the four requirements, the four essential principles and ordinances, obedience to which are essential to membership in Christ's Church: viz., Faith, Repentance, Baptism, and the reception of the Holy Ghost.

Faith and Repentance are regenerative principles as eternal as life itself. By seeking them, by accepting them, by experiencing them, every sincere person will be led to the gateway of the Kingdom; but entrance therein can be obtained only through the ordinance of Baptism and the laying on of Hands for the Gift of the Holy Ghost. And these ordinances can be administered authoritatively only by one "called of God as was Aaron."

There are many roads being pointed out as leading to the Kingdom of God, but there is only one gate through which entrance and citizenship therein may be obtained. Christ plainly pointed this out when he was among men; and He has again revealed it through the Prophet Joseph Smith. The way is simple and easy to find, and as infinitely sublime as it is eternal.

There are many roads in so-called heathen and Christian lands leading sincere people *toward* the Church and Kingdom of God, but those who would participate in the privileges and blessings of

citizenship therein must obey the principles and ordinances of the Gospel of Jesus Christ.

"Straight is the gate and narrow the way which leadeth unto life, and few there be that find it; but wide is the gate, and broad the way which leadeth to destruction, and many there be that go in thereat."

D. O. M.

THE FORMER AND THE LATTER DAY SAINTS.

W. A. M.

IN THE days of Christ those who made up their minds to become his disciples had to take their stand with a leader who was looked upon as a deceiver, a false prophet, one who was "despised and rejected of men," who was called "a gluttonous man and a wine bibber, a friend of publicans and sinners;" yes, and worse than all these—one who was denounced as the very prince of the devils. And while these things were being said of him, they had to believe in their heart that he was none other than the Son of God, the One of whom the holy prophets had spoken, the Saviour and Redeemer of mankind.

But that was just the beginning. Besides this, they had to believe that the Gospel which their leader was preaching was the only true Gospel, the only true plan of salvation, and that the Church which he had organized was the only true Church. We can readily see the position in which this placed the early Christians. It subjected them to scorn and ridicule, hatred and persecution, and that, too, from people who made a great profession of godliness, and who looked upon themselves as the chosen of the Most High. All this they had to endure.

Another thing: they had to separate themselves entirely from the world; they could not fellowship with the works of darkness; they were required to shun the very appearance of evil, and to live by every word that proceeded out of the mouth of God. All these things the former-day saints were required to do.

And in order to become followers of Christ some had to leave their fathers and mothers, for Christ had said that he that would not leave his father and his mother for his sake and the Gospel's would not be counted worthy to be his disciple. Now, this was a very hard thing, but it was part of the price they had to pay in order to be disciples of Christ and to have membership in his Church.

Another requirement: those of the early Christians who had acquired property had to dispose of it and turn the proceeds into a common fund for the benefit of all. This was, no doubt, a great trial to some (it proved too severe a trial for Ananias and Sapphira), but they had to make the sacrifice in order to be true followers of Christ.

And there was a still greater requirement. Many of the former-day saints had to lay down their lives for their Master's sake and for his Cause.

All this shows that the Gospel of Jesus Christ was never intended for cowards and weaklings, but for men and women of grand and noble character, who would love Truth and Righteousness above everything else in the world, and who would be willing to make any sacrifice required of them for the Truth's sake. It is a Gospel for heroes and heroines. Such, indeed, were the early Christians. They were among the choicest spirits that have ever come to earth; but it took Christ and his Gospel to show these people and the world the nobleness and greatness of their character.

What a similarity there is in the lives of the Latter-day Saints and the lives of the saints of former days, a similarity that should count greatly in evidence. Like their co-religionists of the former dispensation, the Latter-day Saints have cast their lot with a leader who is "everywhere spoken against;" who has been denounced as an imposter, a false prophet, a money-digger, a profligate, etc., etc. And while the world has been pelting him with these unsavory epithets his disciples have had to believe him to be a Prophet of the Most High, yes, and more than a Prophet, a Seer and Revelator, a man specially chosen of God to stand at the head of this the greatest of all dispensations.

Now, it has required a very strong conviction of right, and a great deal of moral courage for men and women to espouse the doctrine taught by Joseph Smith, to become his followers, and to stand up and defend him against a world of enemies. But tens of thousands have done it and others are joining their ranks daily.

Another thing which the Latter-day Saints have had to do—they have had to believe most firmly that the Gospel taught by Joseph Smith is the only true Gospel and that the Church which he organized is the only true Church on earth. This belief has brought upon them not only the contempt and ridicule of all the other churches of the world, but also the bitterest persecution. These things however, have utterly failed to move them; they stand impregnable, as strongly convinced that they are right as were the saints of the former dispensation.

And as the former-day saints were required to keep themselves "unspotted from the world," so are the saints of the latter-days. They have been taught from the beginning to let virtue garnish their thoughts continually; that the Lord, with whom they have entered into covenant "cannot look upon sin with the least degree of allowance;" that no unclean thing can enter into his kingdom; in a word, to strive to be perfect even as their Father in heaven is perfect. This is the Gospel which the Latter-day Saints have accepted and which is not only "the power of God unto salvation,"

but the power of God unto exaltation, to glory, immortality and eternal lives.

Thousands of Latter-day Saints have had the same trying experience that many of their brethren and sisters of earlier times had to pass through. They have learned the truth of the Savior's words: "A man's foes shall be those of his own household." These people, because of their belief in "Mormonism," have been compelled to leave their fathers and mothers, some of them having been driven from their homes. But, like one of old, they preferred to suffer affliction with the people of God rather than to enjoy the comforts of life with unbelievers.

The Latter-day Saints are looking forward to the time when they, too, will be required to obey the Law of Consecration. As a school-master to bring them to that day, they have been given the law of tithing, a law which is faithfully observed by tens of thousands of them.

To the call of the Master, "Follow me," many men in the former dispensation cheerfully and willingly responded. Without purse and scrip they went forth to preach the Gospel, trusting in him who feeds the birds of the air and clothes the lilies of the field. In like manner have thousands of elders of the Church of Jesus Christ of Latter-day Saints gone forth, and while they have suffered much, at the same time they have had unspeakable joy in their labors.

And as their love of Truth and their devotion to Christ caused the death of many of the former-day saints, so has the same love and devotion caused the death of many saints in these latter-days. But having been faithful unto death, they now enjoy the reward of eternal life.

WHAT MEN LIVE BY.

WHAT men live by molds their characters and writes their biographies. There are some experts able to put a mask of impenetrable fairness over their lives of evil; but the rule is that a bad man, if he does not look the part, will sooner or later by some inadvertency betray himself. He cannot continue to deceive others. His true nature must escape, for all to know and to shun.

If a man day after day as he fares through life accepts contentedly the bestial he becomes a beast and is rated as a beast. "We are known by the company we keep," and that company includes not merely living persons, but everything in the world that by a willing acceptance, for good or for evil, we make our own.—*Philadelphia Public Ledger*.

LORD, teach me the art of Patience when I am well, and give me the use of it when I am sick.—T. FULLER.

THE BEST MEDICINE FOR A SICK WORLD.

UNNUMBERED antidotes, many of them purely social and economic, are daily advised for a world which most observers agree is pretty sick. But President Harding is one of those who believe that the old medicine—faith in God and loyalty to the eternal verities—is still the only cure. Writing to the Union of American Hebrew Congregations, which met recently in New York, he pays tribute to the strength of the Jewish faith, and the continuing influence and power of the Jewish people, and says:

"I can not but feel that these things are in a large measure owing to the Hebrew conception of the personal God and of the individual accountability of men and women. There is evident almost everywhere in the world the need for a restoration of the soul of religious devotion; for individual consecration to that ideal of religion which recognizes it as able to give something that neither patriotism nor civic virtue can ever afford. The human race, or certainly great and potential sections of it, has been getting away from its religious moorings. It needs a revival of the sincere conception of the personal relationship of God to man and of man to God; a restoration of faith in the fundamentals that are eternal. The world needs the assurance of faith in the Almighty, and the tranquility which comes of that faith."—*Literary Digest*.

FROM THE MISSION FIELD.

Release and Departure.—Elder Leo V. Worsley, honorably released from the presidency of the Manchester conference, sailed for home Friday, the 9th inst., per s.s. *Montclare*.

Baptisms.—On Saturday, the 24th ult., a baptismal service was held at "Deseret," London conference. About fifty persons assembled to witness the ordinance. They were addressed by President Joseph E. Wright and Elder John Walsh, after which three candidates were baptized by Elder Horace L. Richards and were confirmed by Elders John Walsh, Horace L. Richards and Frank Armstrong.

Higham Branch Re-organized.—At a meeting held at Higham, Sheffield conference, Monday evening, the 26th ult., the Higham branch was re-organized. President J. W. Ernest Tomlinson, Elders Clarence L. Giles and James Brook were in attendance. Brother Fred Birkhead, having been transferred to the Barnsley branch, was honorably released as branch president and Elder James Brook was appointed to succeed him. Brothers Daniel Howarth and Leonard Gelder were retained as first and second counselors respectively.

Branch Conferences.—On Sunday, the 25th ult., the spring conference of the Gainsboro branch, Hull conference, was held in the branch meeting-rooms, 43 Etherington Street, Gainsboro. President George Osmond Hyde, Elders Donald E. Rose, Horace Y. Whittle, Marion Rogers, Marvin L. Nielson, and Edward L. Burton, Jun., were in attendance. The speakers at the first meeting were Elders Rose Whittle and Burton. Addresses were delivered at the evening session by Elders Nielson and Rogers, also by President Hyde. The hall was filled with people, seventy-five per cent of whom were friends and investigators.

The Rotherham branch of the Sheffield conference held a branch conference Sunday, the 25th ult. Conference President J. W. Ernest Tomlinson, Elders Clarence L. Giles, Ervin Rawlings, and Vernon P. Cole were in attendance. The two sessions were conducted by Branch President Joseph T. Quiney. Spirited Gospel discourses were delivered by President Tomlinson, the traveling elders and local brethren. Brother Oliver Shaw, president of the Sheffield branch, gave an interesting and instructive talk at the evening meeting.

Meetings of Traveling Elders.—A meeting of the traveling elders of the London conference was held at "Deseret," South Tottenham, London, Saturday, the 24th ult. The meeting commenced at 10 a.m., with all the missionaries in attendance, also Elder A. Walter Stevenson, president of the Nottingham conference. Several of the brethren spoke on subjects which had been assigned them. The missionaries were advised to keep their parents informed concerning their financial condition. It was decided that in the future each elder send to the conference president a weekly report of his daily labors. This will keep the president in close touch with the work. In the holding of open-air meetings, the brethren were counseled to refrain from argument and unprofitable discussion. All the missionaries spoke briefly, expressing gratitude for the good instructions they had received. An optimistic and enthusiastic spirit characterized the gathering.

On Saturday afternoon, the 3rd inst., the traveling elders of the Nottingham conference convened in their regular monthly meeting at 84 Robin Hood Chase, Nottingham. President A. Walter Stevenson presided. All the elders in the conference were in attendance and reported conditions in their respective fields of labor. Three short, instructive addresses were delivered by Elders Fred D. Maughan, Gilbert R. Sutton and William M. Oswald. A profitable discussion followed, during which many valuable suggestions were given.

Priesthood Meetings.—Saturday afternoon, at 5:30, the traveling elders of the Nottingham conference and a good representation

of the local brethren met in regular monthly Priesthood meeting. All the branches were represented and favorable reports were given. Conference President A. Walter Stevenson presided and emphasized the importance of punctuality and the need of better order in the meetings. A very profitable time was spent considering matters pertaining to work in the conference. At 7:30 p.m. a general meeting was held. There were in attendance, besides all the traveling elders of the conference, a goodly number of members and friends. Brother Joseph Robinson, president of the Nottingham branch, delivered an able address on the tenth Article of Faith. At the close of the lecture, President Stevenson asked those present to submit questions. An interesting discussion of Christ's millennial reign on earth followed.

The regular monthly Priesthood meeting of the Birmingham conference was held in the Latter-day Saints' chapel, Handsworth, Birmingham, on the 24th ult. There were in attendance: President Edgar W. Jeffery, all the traveling elders of the conference, and representatives of nearly all the branches. After reports of activities, Elders George R. Follick, J. Trevor Buddell and J. Elden Brown addressed the meeting. Elder Tyler H. Barton was honorably released as clerk of the conference, and Elder Francis R. Kirkham was appointed to succeed him. President Jeffery spoke of Sister McKay's counsel to the Relief Societies, and urged that the outline of study prepared be taken up immediately.

Socials.—On Saturday evening, the 10th ult., the Darlington branch of the Newcastle conference gave a social in honor of Elder Russel B. Hodgson, who had been transferred to Middlesbrough. A well-prepared program was rendered; refreshments were served by the sisters, and a very enjoyable evening was spent. The branch presented Elder Hodgson with a beautiful mantel clock.

Under the auspices of the Sunday-school, the Hucknall branch of the Nottingham conference gave a very enjoyable social in the evening of the 24th ult. The large gathering included many saints and friends from Nottingham. The traveling elders in attendance were William M. Oswald, John E. Wahlquist, and Ernest H. Capel. An excellent program was rendered; refreshments were served and games were played. In behalf of the school, Superintendent Harry Hayes presented books to the children for good attendance. Three of the pupils had perfect records.

On Wednesday evening, the 21st ult., the Norwich branch gave a farewell social in honor of Elder William E. Allen, who had been honorably released as clerk of the Norwich conference, to labor in the Liverpool Office. President Joseph Conlam, Elders Bailey and Elggren, and a large number of saints and friends attended. The branch presented Elder Allen with a fountain pen.

For the purpose of raising means with which to purchase branch record books, the Sunday-school of the Ipswich branch, Norwich conference, held a very successful social Saturday evening, the 24th ult. There was a large attendance, among those present being Elders Allen, Dent, Whetton, Tolboe, Schofield, Peterson and Aamodt. A pleasing program was rendered, after which games were played.

On the 3rd inst. a farewell social was held in the Nelson branch room, Liverpool conference, in honor of Brother and Sister Tom Mozley, prior to their emigrating to Zion. The social was conducted by Elder Ronald M. Jones. The hall was filled with saints and friends, a number of them from the Burnley and Blackburn branches. An excellent program was rendered. Elder Jones, in behalf of the Nelson branch, presented Brother and Sister Mozley with a handsome present.

MOCKERY.

WHY do we grudge our sweets so to the living,
 Who, God knows, find at best too much of gall,
 And then with generous, open hands kneel, giving
 Unto the dead our all?

Why do we pierce the warm heart, sin or sorrow,
 With idle jests, or scorn, or cruel sneers,
 And when it cannot know, on some to-morrow,
 Speak of its woe through tears?

What do the dead care for the tender token—
 The love, the praise, the floral offerings?
 But palpitating, living hearts are broken
 For want of just these things.

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LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
 LATTER-DAY SAINTS IN GREAT BRITAIN.